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Adam Smith has already written the life of Henry Drummond with candor, sympathy, abundant detail, and unerring discrimination and taste. One eyes a new "life" of Drummond with suspicion. Was it necessary to tell the story again? The preface claims justification for the new book on the ground of fresh material and first-hand information, and in particular of a fuller treatment of Henry Drummond's "aggressive Christian work." From this point of view the book, it must be cordially conceded, has a distinctive value. It presents an attractive picture of "Drummond the evangelist" which it must do every Christian man good to study; and it will win many readers, one hopes, among the people who are, or think themselves, too busy to read the larger biography by Dr. Smith. For no one who loves manly goodness can afford to be a stranger to Henry Drummond. The book is well made, with three excellent portraits, a table of contents, and an index.—*Henry Drummond*. By James T. Simpson. ("Famous Scots" series.) (New York: Scribner, 1901; pp. 164; \$0.75.) Mr. Simpson's little volume is entitled to a place of its own among the books on Drummond chiefly by its method. Not that it does not contain some fresh material. The letters published here for the first time are interesting and lively personal details abound. But the distinguishing merit of the book is its arrangement. Following the narrative of Part I, which flows on in a clear rapid stream, comes in Part II a summing up of Drummond's achievement in three chapters entitled respectively "Science," "Science and Religion," and "Religion." These summaries are critical, not eulogistic merely. The reader who would learn what Drummond stands for both in the realm of science and in the religious world will appreciate the skill with which this matter has been sifted out from the narrative and presented in these candid and judicious statements.—A. K. PARKER.

Grundriss der Encyklopädie der Theologie. Von A. Dorner. (Berlin: Reimar, 1901; pp. viii + 142; M. 3.) This volume is well adapted for an introductory handbook for students of theology. It consistently confines itself to the task of indicating as briefly as possible the scope and method of each discipline in theological science. No attempt is made to summarize the content of the several branches, but merely to define their purpose and method. From a technical point of view the chief excellence of the book consists in the unswerving loyalty of the author to the principle of the scientific independence of all theological study. He therefore denies the legitimacy of

ecclesiastical or confessional restrictions, believing that the church will be better served by seekers after truth than by advocates of a creed. The main divisions of theology—scientific and practical—correspond roughly to the distinctions between pure and applied science. Scientific theology contains two main groups: historical theology, which includes all descriptive study, and speculative theology, which sets forth the normative principle of Christianity. The latter presupposes familiarity with the former. The point which will be most likely to provoke dissent is the inclusion of dogmatics among the historical disciplines. It thus becomes a mere description of the present *Glaubenslehre* of the church—a subdivision of symbolics (p. 93). Thus dogmatics and ethics are separated, the one having no normative function, while the other has. It would seem that here the author allows his zeal for objective accuracy to blind him to the fact that Christian faith furnishes a norm for belief as well as for conduct. Is it true, as he asserts, that this normative aspect can be adequately treated by apologetics?—*The Doom of Dogma and the Dawn of Truth*. By Henry Frank. (New York: Putnam, 1901; pp. xxi + 398; \$2.) The caricature of Christianity here presented leads to the suspicion that, although the author has "held responsible places in different evangelical denominations" (p. iv), he cannot have experienced evangelical faith. If orthodox Christianity were what he represents it to be, we should be eager to have him make good the extraordinary statement "that in every age the great majority of the devout and earnest Christians have been the heretics" (p. 304). As the motto of the religion of the future he gives us the following: "Doubt, not Faith, is the Redeemer of the Race" (p. 384). We recommend to the author his own advice, to "observe how much safer is the voice of history than the rhapsody of a prophet" (p. 307). He has given us quotations from books in the place of scholarship, and high-sounding rhetoric in the place of argument.—*De l'habitation du Saint Esprit dans les âmes justes*, d'après la doctrine de Saint Thomas d'Aquin. 2^{me} édition. Par R. P. Barthélemy Froget. (Paris: Lethielleux, 1900; pp. xvi + 493; fr. 5.) This is not primarily a historical study, as might be inferred from the title, but rather a practical treatise written by a preacher. It is a lucid exposition of the doctrine of the indwelling of the spirit of God with religious applications. The author distinguishes between the causal presence of God in all the universe and the personal presence of God in the soul of the Christian. The results of this divine presence in the various virtues and gifts of the Spirit are discussed and illustrated.

An appendix is devoted to the refutation of the doctrine of Petavius, that the work of the Spirit is distinct from that of the entire Trinity. Much in the book is suggestive and helpful to any Christian. The Protestant reader, however, will find difficulty with the theory that the work of the Spirit is made effectual by the mysterious physical power of grace infused through the sacraments. He will read with amusement the statement that the absence of this physical transformation makes impossible any spiritual transformation in justification (p. 258). To the Protestant the magic operation of a supernatural force beyond the reach of conscious observation seems too vague and unreal to satisfy the demand for an assurance of the truth of religious experience. The failure to show the psychological reality of religion is an inevitable defect of sacramentalism and of traditionalism in theology.—*Weissagung und Wunder im Zusammenhang der Heilsgeschichte*. Von Hermann Cremer. (Gütersloh: C. Bertelsmann, 1900; pp. 84; M. 1.20.) This discussion is based on a sharp distinction between nature history and redemption history. Prophecy and miracles are significant only for the latter. The reality of miracles is to be determined, not by natural science or by historical investigation, but by religious insight. The traditional conception of the biblical narratives is defended on this ground against the evolution theory and against modern critical views. The author's purpose to defend a genuine revelation is commendable; but his failure to appreciate the real significance of scientific and historical criticism makes the argument convincing only to those who already are convinced.—*Die Bedeutung des Artikels von der Gottheit Christi für die Ethik*. Von Hermann Cremer. (Leipzig: Dörffling & Franke, 1901; pp. 32; M. 0.50.) Christian ethics cannot be detached from dogmatics, because the moral conduct of the Christian grows out of the transformed character resulting from divine redemption. "No one can develop himself into a child of God. One becomes righteous, not by evolution, but solely through grace." (P. 20.) The author declares that the theory of evolution is uncompromisingly opposed to the Christian doctrine of redemption, which he expounds in strictly orthodox fashion.—GERALD BIRNEY SMITH.

Heidentum und Offenbarungsreligion. Ein Vortrag. Von F. Barth. (Gütersloh: Bertelsmann, 1901; pp. 18; M. 0.30.) This pamphlet is a vigorous presentation of the fundamental differences between the religion of the Old and New Testaments and the ethnic religions.